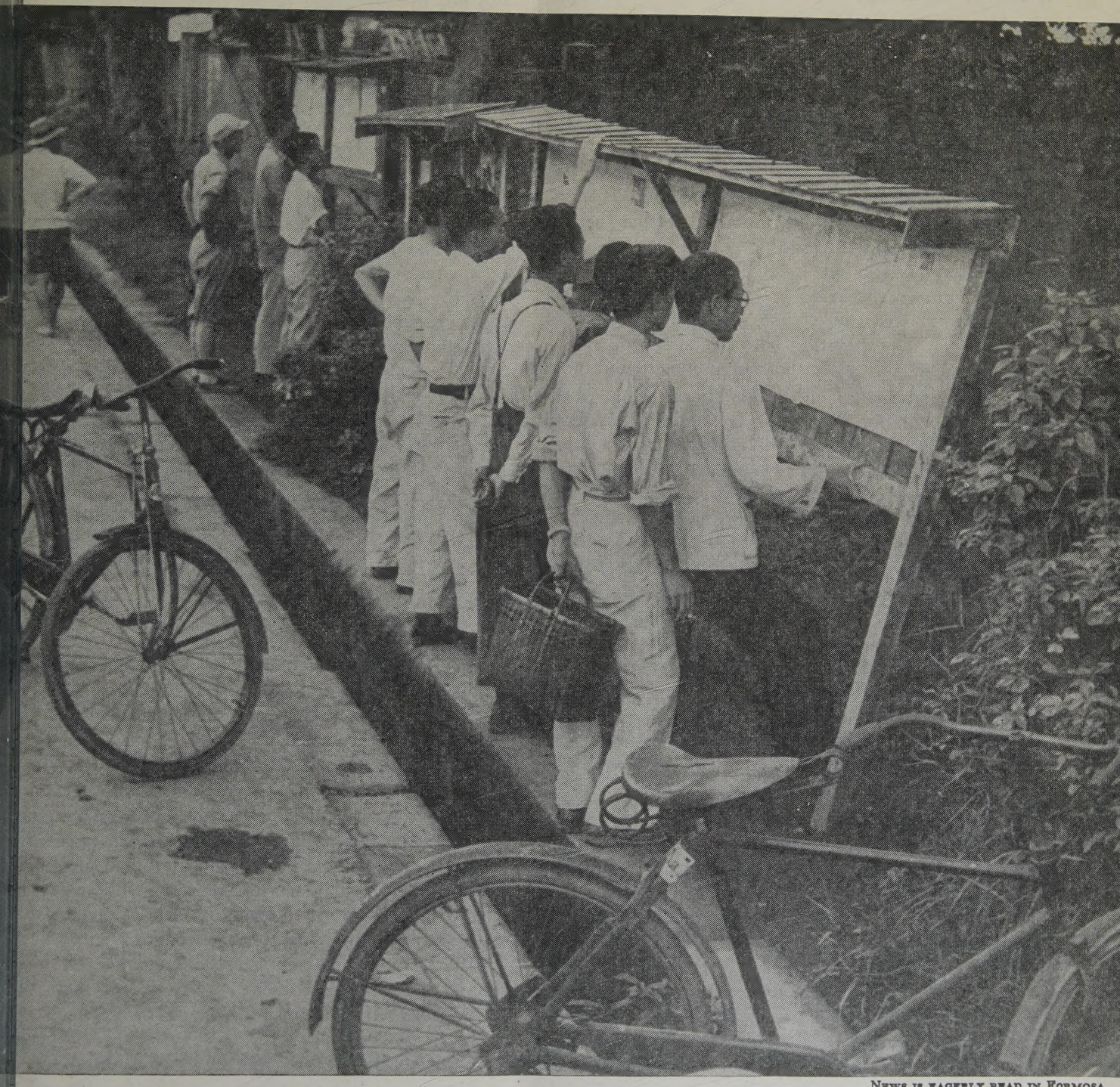
the Alliance Weekly

PACIFIC SCHOOL OF RELIGION

MAY 2, 1956



NEWS IS EAGERLY READ IN FORMOSA

In this issue

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The Editorial Voice

THE CORROSIVE EFFECTS OF A FRETFUL SPIRIT

The Holy Spirit in Psalm 37 admonishes us to beware of irritation in our religious lives:

> *"Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity."*

The word "fret" comes to us from the Anglo-Saxon, and carries with it such a variety of meanings as bring a rather pained smile to our faces. Notice how they expose us and locate us behind our disguises. The primary meaning of the word is *to eat,* and from there it has been extended with rare honesty to cover most of the manifestations of an irritable disposition. "To eat away; to gnaw; to chafe; to gall; to vex; to worry; to agitate; to wear away"; so says Webster, and all who have felt the exhausting, corrosive effects of fretfulness know how accurately the description fits the facts.

Now, the grace of God in the human heart works to calm the agitation that normally accompanies life in such a world as ours. The Holy Spirit acts as a lubricant to reduce the friction to a minimum and to stop the fretting and chafing in their grosser phases. But for most of us the problem is not as simple as that. Fretfulness may be trimmed down to the ground and its roots remain alive deep within the soul, there growing and extending themselves all unsuspected, sending up their old poisonous shoots under other names and other appearances.

It was not to the unregenerate that the words "Fret not" were spoken, but to God-fearing persons capable of understanding spiritual things. We Christians need to watch and pray lest we fall into this temptation and spoil our Christian testimony by an irritable spirit under the stress and strain of life.

It requires great care and a true knowledge of ourselves to distinguish a spiritual burden from religious irritation. We cannot close our minds to everything that is happening around us. We dare not rest at ease in Zion when the church is so desperately in need of spiritually sensitive men and women who can see her faults and try to call her back to the path of righteousness. The prophets and apostles of Bible times carried in their hearts such crushing burdens for God's wayward people that they could say, "Tears have been my meat day and night," and "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" These men were heavy with a true burden. What they felt was not vexation but acute concern for the honor of God and the souls of men.

By nature some persons fret easily. They have difficulty separating their personal antipathies from the burden of the Spirit. When they are grieved they can hardly say whether it is a pure and charitable thing or merely irritation set up by other Christians having opinions different from their own.

Of one thing we may be sure, we can never escape the external stimuli that cause vexation. The world is full of them and though we were to retreat to a cave and live the remainder of our days alone we still could not lose them. The rough floor of our cave would chafe us, the weather would irritate us and the very silence would cause us to fret.

Deliverance from a fretting spirit may be by blood and fire, by humility, self-abnegation and a patient carrying of the cross. There will always be "evildoers" and "workers of iniquity," and for the most part they will appear to succeed while the forces of righteousness will seem to fail. The wicked will always have the money and the talent and the publicity and the numbers, while the righteous will be few and poor and unknown. The prayerless Christian will surely misread the signs and fret against the circumstances. That is what the Spirit warns us against.

Let us look out calmly upon the world; or better yet let us look down upon it from above where Christ is seated and we are seated in Him. Though the wicked spread himself like "a green bay tree" it is only for a moment. Soon he passes away and is not. "But the salvation of the righteous is of the Lord: he is their strength in the time of trouble." This knowledge should cure the fretting spirit.

●

THE COUNCIL SPEAKERS

Guest speakers at the fifty-ninth General Council, convening in Omaha, Nebraska, May 16-21, will be Rev. Frank F. Mason, of the Baptist Union of South Africa, and Dr. W. Robert Smith, of Bethel College, St. Paul, Minnesota. Other speakers are Dr. H. L. Turner, Rev. Nathan Bailey, Dr. A. W. Tozer, Rev. G. H. Johnson, Rev. W. F. Bryan and Dr. A. C. Snead. The annual Sunday afternoon missionary rally will be in charge of Dr. R. R. Brown. One hundred missionaries, many in costume, will take part in this inspirational meeting.

The entire Friday morning session will be given to a spiritual program, opening with a prayer service followed by Communion and prayer for healing.

All business sessions and the opening and closing services of Council will be held in the Gospel Tabernacle, located at 20th and Douglas Streets. All other public services (Thursday, Friday, Saturday and all day Sunday) will be held in the Civic Auditorium.

Elections will begin at 9:00 A. M. Monday, May 21.

iritual life is at low ebb
ien Christians allow it—

The Climate of Consent

By REV. R. A. KERBY

EVERY CHRISTIAN MUST TAKE CLOSE INVENTORY TO DETERMINE WHAT SORT OF MORAL ATMOSPHERE RESULTS FROM HIS ENTRANCE INTO ANY GIVEN SITUATION. OFTENTIMES CONSENT TO EVIL IS NOT GIVEN IN SO MANY WORDS BUT IS COMMUNICATED BY A SUBTLE AFFINITY OF SPIRIT

NE of the strangest and most rching statements to be found in entire range of Scripture falls h lavalike heat from the anointed s of the prophet Ezekiel. In nging backslidden Israel to task her iniquity, God through this hful prophet called solemn attenn to a sin which, though of deepest e, is often lightly passed by as if were of small consequence. After ting forth Israel's immorality in thing language, Ezekiel proded to indict God's people for ging comfort to Sodom (Ezek. 54).

s it not strange that "the God of comfort" would condemn His ple for comforting others? The wer to this riddle is to be found the vast gulf which yawns beeen that godly comfort which arise only out of heartfelt obedie:e to God and that spurious comt which sinners take to themselves n seeing the professed people of d descend to their own level.

erusalem had been living at such w level that polluted Sodom was king the entirely false inference t inasmuch as she was doing no rse than the Chosen People, she st not be so bad after all. Israel nds clearly guilty of the somber of producing that slack moral nosphere which can be justly med as the climate of consent. rusalem had, so to speak, kept dom and Samaria in countenance." God has designed that His Church uld, in the Spirit of Christ, exise the difficult and sometimes ngerous ministry of rebuke. This k of rebuking is not, as some uld have it, antagonistic but her contributory to the Church's holy mission of redemption. God has strictly forbidden His Church to have any fellowship with the unfruitful works of darkness. Many will agree at this point who apparently do not read the injunction as it further commands, "but rather reprove them." It is easy to excuse disobedience to this command under the guise of wisdom, love, humility and tenderness. Too often this quartet of graces is misappropriated to gloss over what, upon close examination, proves to be moral timidity or worldly policy. There is always danger of succumbing to the worldly maxim, "If you want to get along you will have to go along." This worldly world is always eager to lay hold of some crumb of comfort and will be sure to interpret the Church's silence as consent. It is alarming beyond degree to see how the noxious plants of sin flourish in the warm climate of consent.

It is of the greatest importance that every Christian, both lay and ministerial, take close inventory to determine what sort of moral atmosphere results from his entrance into any given moral situation. Oftentimes consent to evil is not given in so many words but is communicated by a subtle affinity of spirit with the evildoer. When the word consent is broken down into its component parts we find that it means "to feel the same." This definition reveals with terrible clarity the reason for the fatal neglect of rebuking. It is sad but true that the professed Christian and the avowed non-Christian often experience a community of feeling concerning the moral issues which arise from the Christian revelation.

A great English preacher of a century ago, speaking on this subject, said, "The best and kindest turn which a good man could render to a bad man would be to be by precept and example a constant gnawing discomfort, to keep his conscience always uneasy, to give him not an hour of rest, to keep him ever anxious, unhappy, fearful, till he had turned him into the right and safe path. It was sin and shame for God's professed people to live in such a way as encouraged those who never professed to be God's people to persevere in their sin and thoughtlessness; and very fitly might Jerusalem be threatened with shame and confusion 'in that it was a comfort' to Sodom."

While the Christian should never be "stiff and starchy" and thus repel sinners, neither should he, by an atmosphere of spurious charity, undue familiarity and uninhibited hilarity, give countenance to those who are on that broad road which leads to destruction. Can anyone imagine Charles G. Finney indulging in that cheap brand of buffoonery which today passes for "fellowship"? It is related that his presence in a large factory produced such conviction that the machines had to be stopped so that weeping people could seek the Lord. An early Wesleyan preacher, traveling in a coach towards London, was forced to listen to the ribald conversation of a man who shamelessly declared his vile purpose in visiting the great metropolis. And not content with that, this evil man intimated rather broadly that some such wicked errand must be the purpose of the preacher. Instead of attempting a

blustering refutation the preacher turned to the sinner and solemnly declared, "Sir, I am a man that fears God." No climate of consent there!

The pressing ills and problems of this world can never be solved by the type of ministry which has been aptly described as "a constant diet of boneless chicken stewed in cream." The preacher who expects to meet his Lord in peace must beware of "taking all of the teeth out of his discourse during the days of preparation and then getting up before the people on Sunday morning and gumming his way through the service." If certain unmistakable sins are never mentioned or particularized many folks will conclude, and perhaps rightly, that the minister does not feel that they are very bad after all. When the pulpit is all fogged over with this climate of consent it will be nothing strange if many auditors disappear from the pews to reappear in scenes of eternal torment. When the pews are enveloped with this same poisonous climate of consent towards sin it is small wonder that the Church becomes shorn of its power and soon retrogrades to the level of a not-too-impressive social club or a frayed fraternal order.

The solemn lesson in all this is that each of us, whether in pulpit or pew, is each day producing a moral atmosphere which those around will interpret either to their salvation or damnation. As those who expect to give a full and strict account for the influence radiated as well as for the works rendered here below, let us so watch and pray that we shall never be guilty of producing this climate of consent towards sin and thus be a comfort to Sodom.

On Glorifying God

By E. Payson

Christ commands us, whether we eat or drink, or whatever we do, to do all to the glory of God.

Perhaps some will ask, How is this possible? We cannot be always thinking of God; we must attend to our business, provide for our own wants and those of our families. True, but look at a man about to send a ship to a foreign port. As he purchases his cargo and makes the requisite preparations, he considers what articles are most suitable for the market, what provisions most necessary for the voyage, how the ship is to be rigged and manned; in short, all his plans are laid with reference to the end of the voyage.

So the Christian, though not always thinking of heaven, should take care that all his business and all his pleasures may forward his journey thither and promote his great object of preparation for that abode of blessedness.

Quotes from Our Contemporarie

Writing in *The Free Methodis* Paul S. Rees discusses the dange of a soft Christianity:

"Today, I venture to say, Chris tianity in America is in danger o going soft—of picking and choosin those aspects of Christ and H gospel that soothe us and pacify u while we put aside those sterne things about Him that will pour th agony of love's concern through o hearts and lay the discipline of hol ness upon our lives."

Billy Graham, in a recent sermo declared:

"A Christianity which knows n victory over sin is no better tha heathenism which knows no victor over sin."

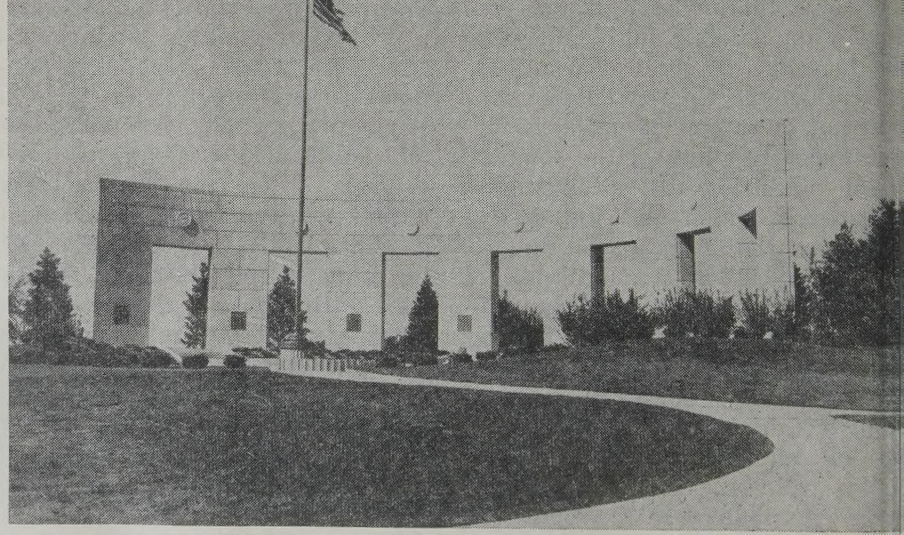
Meeting of the General Societ

A meeting of the members of th General Society is hereby called to tak place on Friday, May 18, 1956, a 1:30 P. M., in the Gospel Tabernacl Omaha, Nebraska, in connection wit the meeting of the General Council The Christian and Missionary Allianc for the purpose of electing delegate to Council by adopting the report the Council Committee on Credential and to conduct such other business a may properly come before this bod

W. F. Smalley
Secretary.

Omaha, the location of the General Council for 1956 (May 16-21) is the largest city Nebraska, with a population of 270,000. The War Memorial (below) is dedicated to th service people who gave their lives in World War II.

CHAMBER OF COMMERC



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The Doctrine of the Holy Spirit in These Times

The last of five articles

By CHESTER E. TULGA, D.D.

HE Holy Spirit is indispensable the true interpretation of the riptures.

The natural man may, by the wer of unaided intellect, throw le lights on the human element in e Scriptures. We are deeply inbted to scholarship for our underanding of many things. But to ne of them as merely intellectual en without the Spirit do we owe ght in the matter of spiritual terpretation (1 Cor. 2:11, 12). here are, of course, men of intellect ho also have the Spirit of God, to hom the people of God are deeply debted for spiritual interpretation d exposition. The intellect which s submitted to God, the spirit hich has humbled itself before the vine glory (Isa. 6), the thought at prays as it thinks, the scholarip which refuses to glorify itself stead of God—with such the Holy irit delights to work. But we ust say sternly to human intelctualism that it is impossible to derstand a book which emanates om the Holy Spirit without the oly Spirit Himself as the illuminator d guide of our spirit.

It is the work of the Holy Spirit enlighten our minds and to ilminate the Word so we can see its ner essence. "Ye have an unction om the Holy One" (1 John 2:20). e will teach us, He will unfold the ysteries of prophecy, He will bring ings to our remembrance, He will veal Christ in the Scriptures and e will reveal Christ to our hearts. he Holy Spirit is the true inrpreter of Holy Writ; not unelieving scholars, not intellectuals nscious of their intellectualism, t philosophers substituting the "philosophy of religion" for that theology which expounds the Word of God, but humble followers of the Lord who can understand the ways of God. This is the spiritual insight denied to the high and mighty men in the world of intellect. This is not anti-intellectualism but a rejection of that intellectualism which is self-sufficient and does not humbly seek the light that comes only from God.

The Holy Spirit and the Word of God as recorded in the Scriptures are inseparable in their ministry. He who is the Author of the Word is pleased to use it as the instrument of His diversified operations in this dispensation of the Spirit. The Christian is the product of the Spirit of God (John 3:5) and the Word of God (James 1:18).

The Holy Spirit is seen everywhere in The Acts of the Apostles as accompanying the preaching of the Word of God. "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word." The apostles preached the Word; the Holy Spirit accompanied the Word and applied it to the hearts of the hearers. This is New Testament preaching which makes present-day preaching lifeless and powerless by comparison. The faithful maintenance of this intimate relationship between the Word of God and the Spirit of God will save us from three dangers:

1. *From that type of Bible study which is merely an intellectual pursuit of truth and nothing more.* This type of Bible study, pursued without the help of the Holy Spirit, has produced a false intellectualism, fostered heresies and at times led the churches into apostasy. It is possible to be adept in Biblical lore and yet be as dry in one's soul as Gideon's fleece without the dew from heaven. Gathered truth, unknown by spiritual apprehension, philosophical rather than Biblical, is as easily corrupted as the unused manna.

The Word of God must be received into both the heart and the mind to be understood properly and appreciated. Heart knowledge is the product of the Holy Spirit and confers upon the praying thinker the inner secrets of the Word of God. Mere intellectual knowledge of the Word of God obtained by the methods of ordinary scholarship, apart from the Holy Spirit, misses that inner essence of the Word of God which gives it unity and vitality to the believer.

2. *From searching the Word of God to confirm a previously adopted philosophy.* Many men verify and accept or reject their presuppositions, but most men cling to unverified and unverifiable presuppositions and subject the Word of God to these notions. In consequence, the Word of God is closed to them because they insist that it must either support their scientific and historical or their theological presuppositions, which they have consciously or unconsciously adopted. So they resort to dubious higher critical explanations, convenient interpolations, perverse interpretations and sometimes outright denials. The Spirit of God saves from a closed mind in the interpretation of the Word of God, not that mind closed by the truth of God but that mind closed by the notions of men.

This can be true of both the

naturalistic liberal with all his professions of scholarship and the pious fundamentalist twisting the Word of God to fit it into his system. It is the open mind dominated by the Word of God which apprehends the truth of God. The open mind of the natural man, acknowledging no authority but itself and other fallible minds, is always pursuing and never coming to the knowledge of the truth. The Holy Spirit does not coöperate with those minds which deny the Word of God, neither does He coöperate with those minds which are interested in distorting the truth of God to their own ends, however pious those ends may be.

3. *From becoming a victim of that mysticism or sentimentalism which is not grounded in the Word of God.* The Word of God and the Spirit of God will save the believer from the wild fanatical experiences which can be produced by the human spirit: impressionism, revelations, grotesque visions and other unhealthy manifestations of human fanaticism. Care must be exercised, however, not to rule out the sovereign manifestations of the Spirit which at times take unconventional and unfashionable forms, but to test all spirits (1 John 4:1) by the Word of God.

The Word of God and the Spirit of God will prevent believers from lapsing into that sentimentalism so characteristic of our day which i easily mistaken for love; piousnes mistaken for piety; religious experi ence for Christian experience an those subjective experiences whic lead the believer to follow the "Spiri of God" regardless of the teaching of the Word of God.

The Word of God and the Spir of God carry on a united ministr The Word without the Spirit pr duces a lifeless orthodoxy; the Spi without the Word breeds fanaticis sentimentalism and piousness. Th day cries aloud for a fresh study c the person and work of the Hol Spirit in our times, bringing ou times and ministry under Hi scrutiny and reproof.

Instinct and Reason

By GEORGE MATHESON

"Faith is . . . the evidence of things not seen"—HEBREWS 11:1.

SWALLOWS which have never seen a foreign summer migrate toward that summer. How do they know of its existence? They have no personal memory; their parents have no words by which to tell them; how do they know to travel toward sunny skies of which they have had no experience? In other words, what is their evidence of things unseen?

Would you be shocked if I said it was faith? Indeed I can give no better answer. These swallows are moved by an impulse which they cannot explain, which I cannot explain. Perhaps a magnetic influence attracts them in one direction. Perhaps the image of a summer sky is imprinted on the retina. Perhaps they move by a simple feeling of unrest. In any of these cases it is what in the spiritual world I call faith. It is an impulse beyond present experiences leading the bird to anticipate a *coming* experience. In the case of the swallow the truth of the impulse is proved; it lives to *reach* the summer to which it flies.

But suppose it always died before reaching the goal; it would then be like you and me. We also have an impulse to fly beyond our environment. *We* are born in the *winter*, and in the winter we die. Yet we are ever seeking a summer we have never seen—a summer which is not here. Generation after generation pursues its flight to the unknown land of light and warmth. Each drops weary by the way; but its successor resumes the wing.

It is faith's wing. No swallows have come back to tell us of the summer sky; but still we fly persistently—through cold, through dark, through storm, through rough blasts of obloquy, through chills of contempt, through hours of weakness and weariness. Is it not a most unreasonable flight?

Yes, my brother, there is no reason *in* it; it is higher than reaso —it is instinct. In all prophetic thing trust thy *faith* before thy reaso Reason is against the migration o the swallows; reason is against th labors of the bee; it would be eas to demonstrate, from reason, tha both were in a delusion. Yet th swallow has proved right; the be has proved right—right by instinc

Thou, too, hast an instinct, m brother; it is called faith. Reaso has taken many of thine instinc away. But she has left thee th one—the prophetic power of th swallow, the prophetic power of th bee. To thee, as to the swallow, Go has given an impulse of unrest— necessity to migrate towards skie thou hast not seen. To thee, as t the bee, God has given the impuls to seek a tabernacle of which tho hast no experience—the dwellin place of the Most High.

I hear men speak of songs of th season. Thou hast a song *befor* the season—a song which is in vogu among the angels. There bloom i thy heart flowers that are not y in thy ground. The bird of the a sees the storm before it comes an flies *from* it; thou seest the cal before it comes, and fliest *to* it. Fait is thine evidence of things not see

Come to Calvary

Come to Calvary's holy mountain,
Sinners, ruined by the fall;
Here a pure and healing fountain
Flows to you, to me, to all,
In a full, perpetual tide,
Opened when our Saviour died.

He that drinks shall live forever,
'Tis a soul-renewing flood;
God is faithful, God will never
Break His covenant in blood,
Signed when our Redeemer died,
Sealed when He was glorified.

—JAMES MONTGOMERY.

The Religious Caravan

DAVID R. ENLOW, News Editor

T HOME

ternship program planned in Pittsburgh: Clergymen ill receive practical training in pastoral duties under n internship program to be launched in Pittsburgh, Pa., ptember 1. The interdenominational project will be own as the Pittsburgh Internship. Dr. Ellsworth E. ckson, Jr., presently assistant minister of First Presby- rian Church in Pittsburgh, will become director of the w undertaking.

●

wo Indianapolis churches sold to state: First Baptist hurch and Second Presbyterian Church, where Henry 'ard Beecher once was minister, have been sold to the ate and will be razed to make room for completion of e Indiana World War Memorial. Only four churches, o Protestant and two Roman Catholic, will be left in e immediate downtown area. The Second Presbyterian ngregation has a building site in suburban Meridian ills, but First Baptist Church says it does not know here it will go.

●

ommunists inviting refugee clergymen to "return ome": Clergymen are among former refugees settled Minneapolis, Minn., who are now receiving invita- ns from Iron Curtain countries to "return home." ommunist propagandists have reached them in their w homes—despite changed names—and are bombard- g them with pleas to "return to your fatherland and l is forgiven." The Reds also are deploring the rtures" the former DP's allegedly are undergoing in e Western countries.

●

blical society clarifies stand on Yonan Codex: Dr. ilip Hyatt, of Nashville, president of the Society for blical Literature and Exegesis, has expressed "regret" r "misunderstandings" caused by the society's adoption a resolution on the Yonan Codex. In a letter made blic by the Aramaic Bible Foundation in Washington, . C., to which it was addressed, Dr. Hyatt said the solution was "not intended to discredit the foundation." r. Hyatt said in his letter that the controversy over e age of the manuscript, claimed by the foundation have been written in 400 A. D., might stem from n honest difference of scholarly opinion."

●

oover blames delinquency on lack of respect for God: FBI Director J. Edgar Hoover blamed the postwar juvenile crime wave on "softheaded" parents who do not teach their children "respect for God." He told the House Appropriations Committee that the problem cannot be remedied by playgrounds, youth agencies and Boy Scouts unless parents also teach their children respect "for God, for the law and for others." Social agencies cannot take the place of the mother and father "conscious of their responsibilities to inculcate in youth respect for God," Mr. Hoover said.

ABROAD

New discoveries may confirm date of scrolls: Israeli archaeologists have unearthed a piece of pottery and a strip of papyrus at newly-excavated ruins of King Herod's palace which may help confirm the date of the famous Dead Sea scrolls found in 1947 and later. The new discovery was made at Massada, the ancient Jewish rock fortress overlooking the southwestern shores of the Dead Sea, by a joint expedition from the Hebrew University, the Israeli government's department of antiquities and the Israeli Exploration Society.

●

Reports Asiatic religions in revival: Asia's "old religions" are going through a revival and spreading even to Europe, Rev. Ronald K. Orchard, of London, a secretary of the International Missionary Council, said in Uppsala, Sweden. Speaking at the Institute of Missionary Research, he urged missionaries and mission societies to take note of this development. He indicated that in the future missionaries should devote themselves chiefly to spreading Christianity and not permit themselves to be so tied up with social questions.

●

Primer says Communists have "decisive influence": The Soviet government has "a decisive influence" in the appointment of clergymen of the Russian Orthodox Church, according to a "Primer on Communism" issued by the United States Information Agency for distribution in the Far East. Aimed at helping provide answers to questions on "Communism and religion," the booklet was based on 1,300 questions most frequently asked by people of the Far East. "All Communist governments exert varying degrees of control over church establishments, ministers and congregations within their boundaries," the primer said.

SIGNS OF THE TIMES

Communists launch new drive to win Moslems: The Soviet government has launched a new propaganda drive to win the support of Moslems for its "peace" program. Opening developments in the campaign were: A congress of Trans-Caucasian Moslems held at Baku issued an appeal to coreligionists over the world to "defend peace." In Damascus, Syria, a Soviet Cultural Mission presented a "peace prize" to Sheikh Muhammed Al-Ashmar at a ceremony attended by the Soviet ambassador to Syria and many Moslem notables.

Rev. R. E. Cutbirth
Editor

Alliance Youth

Dr. Falkenberg

"Exceeding Abundantly Above..."

By DR. DON R. FALKENBERG

President, The Bible Meditation League

God never permits His children to measure the results in advance of their acts. Were we permitted, we would know in advance whether the seed sown in faith would bring forth a harvest of thirty- or sixty- or a hundredfold.

A few years ago there came an appeal to our office for an illustrated booklet, written on the child level, for the children of Korea. After I had told in a service in the Gospel Tabernacle of Omaha, Nebraska, of the appeal, the offer to write such a booklet was made by Mrs. May Brown, wife of Dr. Robert S. Brown, director of music at the Tabernacle. The offer was accepted. In due time the manuscript in English was completed, and the illustrations, using the picture of the face of a Korean boy, were added. The title of the booklet was chosen, *The Heart of Pak.* Pak is a common name in Korea corresponding with our Tom, Bill or Mary. The manuscript was warmly received in Korea and was soon translated into the Korean language.

Then came the big question as to how many copies would be needed. One hundred thousand copies were printed; surely they would last for many months. But on the seventeenth day the last copy had been given out to the eager children, and many of these little ones had been led to accept Jesus Christ as their Saviour. One hundred thousand grains of the seed of the Word had been sown, and the Lord was giving a marvelous increase. The next order was for two hundred thousand copies. But like the first hundred thousand, these were soon gone. Another two hundred thousand followed. Then in response to the pleading of the Christian pastors and missionaries, one million copies were printed. But these were in ever-increasing demand and the supply was soon exhausted. Then another million followed. And last year two million more were being asked for with at least half to be printed.

Now Big Brother in the army wanted to have this beautiful story, but he felt himself just a wee bit too old to read something about the heart of little Pak. That problem was soon solved, as the artist changed the face in the illustrations from that of a little Korean boy to that of a Korean soldier wearing a helmet, and the name of the booklet for the army was changed from *The Heart of Pak* to *The Heart of Sergeant Kim.* That was all the changes necessary to make this the most popular of reading for this third largest army in the world, and hundreds of soldiers have given their lives to Christ as a result.

But the story doesn't end there. Over in Japan, the missionaries have translated the story into the Japanese language, and the first printing of fifty thousand copies has been completed. They changed the name from Pak to a Japanese name. In Egypt a humble workman used his life's savings to pay for having the booklet printed in the Arabic language. Down in the Congo, translation of the booklet into four African languages is under way. Over in Indonesia it has been translated into Malay.

Now we go back to the beginning of this true story. When Mrs. Brown wrote the story, she little dreamed that she would be presenting the message of salvation to millions of people around the world. She would have been happy to have just given the story to the one hundred thousand boys and girls of Korea for whom the first printing was prepared. Through this experience she has learned the deeper truths of "Now unto him that is able to do exceeding abundantly above all that we ask or think . . ."

Copies of *The Heart of Pak* in English may be had upon request to The Bible Meditation League, Box 477, Columbus, Ohio, or to Mrs. R. S. Brown, Gospel Tabernacle, 2006 Douglas Street, Omaha, Nebr.

Send Forth Thy-Heralds

Look from the sphere of endless day,
O God of mercy and of might,
In pity look on those who stray,
Benighted in this land of light.

In peopled vale, in lonely glen,
In crowded mart, by stream or sea,
How many of the sons of men
Hear not the message sent from Thee

Send forth Thy heralds, Lord, to call
The thoughtless young, the hardened old
A wandering flock, and bring them all
To the Good Shepherd's peaceful fold

—W. C. Bryant.

'56 AYF Contest Corner

Weldon B. Blackford

National Youth Secretary

HAIL! LACONIA AYF

The Senior AYF of Laconia, N. H. is conducting an exciting local contest simultaneously with the national program contest. There are three teams receiving points on attendance, Bible reading and programing. Each team will plan and present four programs. The programs are rated as follows: poor, 35 points; average, 50 points; good, 65 points. An additional 20 per cent of program score will be awarded for 100 per cent team participation. For each program submitted to the local board of judges, 25 points; for each program approved by judges and submitted to the national contest, 25 points. . . . Hats off to this wide-awake AYF!

Our goal: 500 AYF programs

The Foreign Fields

et Nam Church ses a Leader

v. Ong van Trung, one of the thful pastors in the Vietnamese urch, was called from his ministry this earth while actively engaged visiting churches in Central Viet m. He had traveled by bicycle m Tourane to Quinhon on De- nber 4, 1955, and after visiting ong the believers there, he went to Tra Thung.

There Mr. Le Khac Tuyen, the acher, asked Mr. Trung to bap- e ten new converts. He was in- ested in the proposal to secure a v location for the church building d went with Mr. Tuyen to look property which was being con- ered. Along the way they visited ristians and held a service that ning, Mr. Trung preaching until er eleven o'clock. About mid- ht, after retiring, he was seized h cramps and fever. No medical p was available. The brethren lt a fire to warm him but he ame worse and slept in the Lord morning of December 12. He s fifty-three years old.

n his youth Mr. Trung had been ll educated in Vietnamese litera- e and became a school teacher. m infancy he had known the er and discipline of Confucianism, l when he turned to Christ as a ult of the teaching of Rev. uyen-xuan-Diem, his family per- uted him.

One day all members of his family hered in the family temple for time of solemn worship. They monoed Trung, reprimanded and alted him, endeavoring to force n to forsake Jesus and to wor- p his ancestors as they did. Trung rgetically refused to obey. Then they took him and stretched him on the ground in the courtyard of the temple, tying his arms and legs to four stakes. Neither the blows they showered upon him nor their derisive sarcasm was able to move him from his faith in God.

From the time he was converted Mr. Trung was a man of prayer. At home his parents and brothers disturbed and mocked him when he prayed. For that reason he used to go to a nearby strawstack in order to be alone to talk with his heavenly Father. Through his prayer life he received spiritual strength to live wholly for God.

Mr. Trung entered the Tourane Bible school in 1925. At the end of his second year he was married and was appointed to serve the Lord in Haiphong, North Viet Nam. Later he completed his Bible school course and served as pastor in several churches. At two different periods he served as chairman for the Central Viet Nam churches. He was pastor at Quang Ngai when the Communists came in and he and his family suffered many things for the sake of the gospel. He was imprisoned for more than seventeen months.

Although his body had been weakened by these experiences he again accepted the responsibilities of the chairman's office and began to visit all the churches. Quinhon and Tra Thung were the two churches remaining to visit when he made the trip in December to see the Christians in those places. Wherever he went he preached with spiritual grace and fervor both to believers and nonbelievers. In October he and Rev. Nguyen-luong-Thien held services in the jail at Phanrang and three hundred out of the four hundred prisoners confessed the Lord as Saviour.

Three of his daughters are married to preachers. A son, eighteen years of age, is in the fourth year of high school at Tourane. Mrs. Trung is left with the care of five small children. In Mr. Trung's life the church has had an example of patient endurance and unflagging zeal for Christ which will long continue to bear good fruit.

A Jarai mother and child, Pleiku
W. E. EVANS

A Hike to Narrow Village

By AGNES KERR, *Tribes of Viet Nam*

Yesterday we walked four and a half hours through tiger-infested country where at every turn in the path we had to examine the way cautiously before going on. We encountered several small jungle animals and twice we saw tiger tracks, but we did not meet "the great one of the jungle" whose name is never mentioned here. When the Jarai tribespeople want to speak of a tiger they make the sign of claws with their two hands. We crossed two rivers and stopped at each to rest and wash off the dust. At noon we reached Narrow Village and were greeted by a crowd of villagers with wet, shining faces. They had just come from bathing in the river which was near.

So welcome was our visit that within a few minutes the villagers had clubbed a pig and had it roasting over an open fire near the longhouse where we were to spend the night. What a feast we had—great piles of fluffy, white rice and roast pork cooked in salted fish sauce with quantities of hot peppers.

As soon as it was dark, we beat the drums to call the people to gather for service. They came carrying long flaming torches to frighten away the tigers. During the past year four men from this village and five men and women from villages nearby have been eaten by tigers. We preached to a crowd of people who filled a longhouse to overflowing. They listened eagerly to the

story of Elijah on Mount Carmel and of the victory God gave him over the prophets of Baal. We told them of the Great Ancient Spirit of the skies who is more powerful than all the evil spirits, and of His Son Yesu. One very old man listened so intently that we were sure he would accept Christ, but when we asked him at the close of the service he said, "I don't know how to accept this new thing." Four young men came forward to pray and professed to believe. After service the people stayed for another hour while we played for them on the phonograph all the records that we have in the Jarai language. The records, made and given to our work by Gospel Recordings, Inc., are excellent and are set up in a conversational style the tribespeople like.

This morning we started before daylight and walked back four and a half hours. Now we have reached the village where we are staying and our feet are tired, but our hearts are light and happy, filled with praise to God. People in the Pleiku district who had never heard the gospel before are being given an opportunity to hear.

A missionary who can look at himself from the viewpoint of the people he serves has discovered a wonderful release from tension. The saving sense of humor which enables a person to laugh with others at his own expense is a convincing demonstration to them that he has an understanding heart.

The African and Rhythm

By MRS. W. S. MARTIN

ANYONE who has tried teaching an African to push an auto pump up and down methodically rather than dance it back and forth will know how vain is the effort. He also will sympathize with our exasperation at seeing our laborer pushing the well pump in a circle. Our feelings in such instances are exactly the feelings of the Africans when we introduce a little kindergarten rhythm in four-four time and then can't keep the beat, or when we try to imitate the off-beat rhythm of the kiddies hoeing grass.

For years we pondered these two incongruities—the African's way with tools and our inability to learn his rhythms. We came to the conclusion that our two precisions were diametrically opposed and rendered impossible any mutual adaptation.

That rhythm! How many times we've lain awake all night, unable to sleep because of some fetish celebration going on nearby. All night long we listened to the drums beating out their monotonous rhythm until we were sure it was indelibly impressed on our minds. When morning came and the drummers all hurried off to their fields we found it impossible to find again that odd off-beat rhythm of our own accord. Only when the drums started up again at night did it strike us with all its maddening force.

The drumming, the dancing, the xylophones, the singing, are all second nature to our African. Little six-year-old Timothy gathers a crowd of his cronies and offers to hoe grass in the yard at the exorbitant rate of two bonbons (candy) apiece. We gravely bargain with them and settle on piecework—so much grass for a bonbon—and soon the little hoes are clanging out an intricate rhythm, with little bodies swaying as they all step together in unison.

It is the same in the fields. Long lines of men bending over short-handled hoes farm their corn in perfect unison to an off-beat rhythm that is a constant source of amazement to us. Women pound out their grain together in their mortars — hard, grueling work, except that one woman can clap her hands as the pestle goes up and catch it on the down stroke just as her partner beats out the rhythm with the thump-thump of her pestle in the mortar.

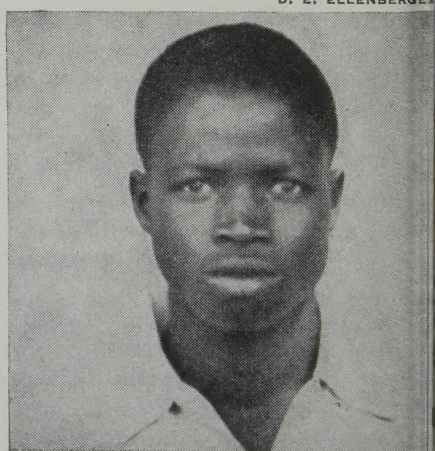
We have come to the conclusion that if it can be done with rhythm, it can be done superbly by our Africans. And the day that an auto pump can be invented that will operate on one-two-one-two skip-a-beat one-one-one-two time, we won't have any more trouble with our African apprentices. So we patiently repair our pumps, keep spare parts on hand and try not to grumble too much, for likely as not they will learn some day.

We found out that they do, too. We were coming home from vacation in the Dalaba mountains and had a truck full of missionaries and school children. It was a long trip through mountains, and early the second afternoon we stopped at a stream to fill our water cans and wash a bit of the dust from our hands and faces. When all the children were again in place in the truck we stepped on the starter, but nothing happened. "All out and let's push!" Everybody piled out and ranged themselves around the truck and started pushing.

This time something did happen. One of the missionaries slipped off the embankment and fell into the ditch, spraining her ankle, much to the consternation of us all. She was the only nurse in the crowd, and between spasms of pain she told us how to bandage her foot. We fixed up a resting place for her in the shade of some bushes and then returned to try to get the truck running, but to no avail. We set up camp for the night and the next morning started in earnest, trying to find the trouble. Several chauffeurs in passing trucks tried to help us. Some Frenchmen bound for Mamou stopped a long time to check our motor but were unable to locate the difficulty.

Timothy, a faithful African witness

D. E. ELLENBERGER



Two days passed and we were be-
oming anxious to get our patient
to more comfortable quarters and
ie children home to their parents.
nother truck drove up and a young
frican politely asked if he could
elp us. We explained our difficulty
id showed him the new distributor
e had installed. "There's your
ouble!" he said. "There's a coat of
ellac on all new distributors that
ust be scraped off before you can
et a spark through." We did it,
id pronto! the motor turned over
id the engine started to hum.

Everyone came running and Ma-
adou was the center of an accolade
praise. "Well," he said simply,
've worked on Fords for thirteen
ears and I guess I could put one
gether blindfolded." We sent him
his way with our deepest grati-
ide. As we loaded the truck and
arted on our way, we pondered
iew the unpredictableness of our
frican and modified a bit our ideas
out his mechanical abilities.

I wish I could record the same
rogress in our understanding of
s music. We have found that the
ymns the Christians hum as they
about their daily work are not
ecessarily the spirited tunes which
e often term "jazzy." Rather, they
e the hymns with words that can
e chanted in their own African-
pe tune. If the original tune of the
ymn does not fit, it can be adapted.
'e may not recognize the final form
it if it meets the need of an Afri-
in heart, that is all we ask.

The African off-beat rhythm, that
culty for leaving one hanging in
e air, is found in his eloquent
atory no less than in his music. A
ngthy speech will come to a smash-
g climax with a proverb, and it is
to the listeners to figure out
hat the speaker means and at whom
e proverb is aimed. Lucky the
an who can find a proverb on the
o of his tongue for an answer.

Can you not see how fortunate we
issionaries are to be able to step
to this atmosphere sparkling with
bles, open a Book and read words
at our listeners can readily under-
and, "And (Jesus) spake many
ings unto them in parables, saying,
ehold, a sower went forth to sow
. ." And there we find our com-
on meeting ground, prepared and
ovided for us by a loving Father.

THE CAMBODIA CONFERENCE

STANDING *(l. to r.): Messrs. J. E. Doty, D. W. Ellison, M. B. Steiner, C. E. Thompson, A. P. McGarvey (Japan), A. L. Hammond, H. M. Taylor, H. K. Sechrist, B. D. Dunning.* SEATED: *Mrs. Doty, Mrs. Ellison, Mrs. Steiner, Mrs. Thompson, Miss Lavinia McCart, Mrs. Hammond, Mrs. Taylor, Mrs. Sechrist, Mrs. Dunning.* NOT PICTURED: *Rev. and Mrs. M. E. Graven, Rev. and Mrs. J. P. Ellison.*

A Pool of Healing

By REV. H. K. SECHRIST, *Cambodia*

The chief priest of a Buddhist temple near Kompong Cham claimed to have had a marvelous vision one night. An angel appeared over the temple pool and poured into it a vial of a powerful potion which supposedly turned the waters into a marvelous medicine capable of healing all disease. Soon thousands were converging upon the area, some being carried on their beds.

It must have been a scene much like this that our Lord encountered as He approached the pool of Bethesda.

An itinerating missionary and a Bible colporteur came across this unusual scene and, curious, made their way through the throngs to the edge of the pond. There they saw hundreds of prostrate sick and infirm awaiting their turn to bathe in the miraculous water. Others were submerging themselves from time to time, hoping to get the full benefit of the healing powers. Still others were filling containers to take the precious fluid to sell, to make a little profit to cover expenses. Certain business-minded merchants had erected stalls around the grounds and were enticingly displaying their wares.

The presence of a foreigner aroused interest and soon a crowd had gathered. Why was he intruding upon these sacred precincts? Had he, too, come for healing?

Many thoughts raced through the missionary's mind. How he pitied these poor people so bound by sin and superstition! How indignant he felt toward the religious leaders for preying upon their gullible minds! Truly here was a vivid example of the blind leading the blind. But what an opportunity to preach the precious Word of God! What a contrast it presented against the background of thick muddy water which was gradually, through the washing of disease-ridden bodies, becoming a cesspool of filth, laden with germs of death! Thank God, the missionary was able to speak to the people offering healing for body and soul from the Word of God. Many were interested and asked a number of questions. Unfortunately, one of the religious teachers appeared on the scene and intimidated the people so much that further discussion was impossible. There were no visible results of this encounter, yet God's Word will not return unto Him void.

The missionary, leaving the scene, glanced backward and saw several drinking the polluted water, and his heart was burdened for these simple people so typical of Cambodia's millions bound by Satan. Are there those who are willing to pray for the deliverance of the hundreds of thousands in Cambodia?

The Alliance Family

CLIFFORD E. HARROD, Reporter

News reports may be sent direct to Rev. C. E. Church, East and Lane Streets, Raleigh, N. C. Harrod, The Christian and Missionary Alliance

With the Lord

Miss Anna E. Galbraith, who spent fifteen years on the Kansu-Tibetan Border, went to be with the Lord on April 6. She was in her eighty-first year.

Miss Galbraith was born in Onondaga County, N. Y. She was converted at the age of nineteen and in 1901, at twenty-six, responded to the Lord's call to service. She attended The Missionary Training Institute at Nyack and spent one year in active service in the home field before going to China in December, 1905. After a year in Central China in language study she went on to West China. During her two terms on the field most of her ministry was in the Titao station in women's work, but her last few years were in the girls' school in Taochow. It was while there that she passed through a period of earthquakes of about three weeks when she slept in the open and had the care of greatly frightened children.

Her health did not permit her return for another term on the field and she made her home in Binghamton, N. Y., for many years, retiring in 1948 after a considerable period of disability. About six years ago she entered the Suppes Memorial Home in Glendale. On March 19 she suffered a fall in her room, fracturing a pelvic bone, and was removed to the hospital, where she passed away over two weeks later.

Rev. C. F. Snyder, a former coworker with Miss Galbraith in West China, conducted the funeral services in Glendale on April 9. Burial was in Forest Lawn Cemetery. Miss Galbraith is survived by one brother, Mr. James Galbraith; five nephews and two nieces. —Mrs. C. F. Snyder.

The New Generation

On March 21, to *Rev. and Mrs. Albert J. Webster,* Cortland, N. Y., a son, Timothy Ardell.

On April 5, to *Mr. and Mrs. R. B. Karcesky,* Kingfisher, Okla., a daughter, Naomi Ruth.

On April 10, to *Rev. and Mrs. G. Archie Powell,* French West Africa, a daughter, Linda Gail.

On April 7, to *Rev. and Mrs. H. G. Boese,* Korat, Thailand, a daughter, Carol Ruth.

Spirit of Revival Prevails

A spirit of revival prevails at The Community Bible Church, Central Point, Ore., that began with recent special meetings held by Rev. E. R. Burnette, of Napa, Calif. The pastor, Rev. Paul O. Kroon, reports that many were healed, including a missionary and a lady who had suffered from arthritis for six years. Mr. Kroon writes, "The Lord did a deep work in the hearts of church leaders in the clearing up of old misunderstandings, and the confessions and restitution which followed brought great rejoicing to the church." Fifteen persons came to the altar to receive a definite baptism of the Holy Spirit and two persons were believed to have been set free from demon possession and oppression.

Since the campaign closed, folk have continued to get right with God and many have been delivered from sin and Satan. The spirit of revival continues and the pastor and congregation trust that it shall continue to the extent that many will come to know Christ.

Sixty-second Convention for Pittsburgh

The North Side Christian and Missionary Alliance Church, Pittsburgh, Pa., held its sixty-second Bible and missionary convention from March 11 to 18. God graciously honored His Word and the ministry of those who were specially anointed for the occasion as Carnegie Music Hall was filled to its 1,200 capacity for several of the services. Heart-searching messages were given by Dr. A. W. Tozer, evening evangelist; Rev. Paris Reidhead, Dr. J. A. Bandy, and Dr. Delbert R. Rose, of Wilmore, Ky., devotional speakers and Bible teachers. Representing three vast fields of missionary work were Mrs. Leo C. Tennies, Colombia; Rev. Harry Post, Indonesia, and Rev. W. W. Arnold, French West Africa. The music of the convention was under the direction of J. Stratton Shufelt, of Wheaton, Ill., who was ably supported by "The Northlanders of Sweden," of Rockford, Ill.

Reminding every visitor that this was a world-wide missions convocation was a large oil painting of the world and an open six-foot Bible overlapping its edge, which hung behind the speaker's platform.

The pledge of $52,708.74 was the highest in the history of the church and reflected the keen interest in the convention. Numbers of believers sought the Lord for the fullness of the Holy Spirit.

Sunday School Contest Successful

The "Loyalty Month" District-wide Sunday school contest conducted in the South Atlantic District from March 4 to April 1 under the direction of the Sunday school secretary, Rev. Andrew Berkner, paid high dividends in attendance increase and intensified interest in that department.

The winning school in the Group A churches (1-74) was Alexandria, Va., which made a gain of 121 per cent during the contest. In Group B (75-149) Greenville, S. C., came in first with a gain of 73 per cent, reporting 220 present on April 1 as the contest closed. Lumberton, N. C., led the Group C schools (150-249) as they increased 68 per cent, with an all-time high of 357 on April 1. In Group D (250 up) Asheville, N. C., came in first, reporting a gain of 11 per cent and reaching a peak of 390 on the closing Sunday. In all, seventeen Sunday schools completed the contest, all except one reporting a substantial gain.

Letters

WEEKLY Leads to Conversion

During the last year more packages of used printed matter have been received than ever before. It is worth while, for one of our pastors had distributed copies of The Alliance Weekly while visiting. One young man was truly born again while reading one. He then gave it to his brother who was also converted. The two are now attending church faithfully. Others respond to the invitation printed on the back of the tracts as the Spirit works in their hearts.—Mrs. A. J. Herbert, *P. O. Box 127, Zamboanga, Mindanao, Philippine Islands.*

• Used greeting cards, Sunday school quarterlies, copies of The Alliance Weekly and other spiritual Christian literature can be profitably used in the Philippine Islands. Packages weighing up to 6 pounds 9 ounces may be sent to the address given above, clearly marked "Used Printed Matter. No commercial Value."

Indianapolis Pledge Hits $82,000

Missionary convention week, March 11 to 18, at Hope Church, Indianapolis, Ind., saw the largest single missionary pledge in the history of The Christian and Missionary Alliance missionary program, a record $82,000. This amount is $10,000 in excess of the amount pledged and paid last year.

In keeping with their insistent emphasis on the centrality of the Word of God in all missionary interest, the convention program was designed to present the Bible ministry of missions. Rev. Don J. Kenyon, of the Fort Wayne Bible Institute, began the week with clear-cut Bible expositions. Rev. E. S. Johnson, pastor of Grace Chapel, Havertown, Pa., a church with a missionary budget exceeding $100,000, spoke every morning and evening, relating missions to the New Testament teaching of the church and the ministry of the Holy Spirit. Miss Ida Wessman, of Ecuador, and Rev. and Mrs. Willys Braun, of Congo, brought up-to-

(Continued on page 15)

Meditations in the Word

By EDITH M. BEYERLE

Sunday

ILY READING—John 14:13-26.
ILY TEXT—"*If ye love me, keep my mmandments*" (verse 15).

The story is told of two young peo- who had been destined to marry cause their fathers' estates adjoined. ey had never met as they were absent distant schools. But on their way me to be presented to society and ch other, they accidentally met in- gnito on the train and became at- cted to each other. The young man, fore he realized it, found himself ling his friend of the distasteful plan at had been made for him and his termination not to be forced into a rriage of convenience for the sake uniting two estates. Soon after- rds they met and to their mutual onishment found out that they were eady in love. That which law and cessity never could have brought out, but only made the more dis- steful, took care of itself when left the influence of love. So God has zed upon the principle which is the y to every human heart and life and de it the motive power of holiness d obedience. He gives us liberty to if we want to, but He adds, "If ye e me, keep my commandments." A. B. SIMPSON.

Monday

ILY READING—2 Corinthians 6:11-18.
ILY TEXT—"*What agreement hath the mple of God with idols? for ye are the mple of the living God; . . . Where- e come out from among them, and ye separate*" (verses 16, 17).

That command not only means *come* t, but it means also *stay* out. Some me out and then go back again. me come out and straddle the line. rist draws sharp lines. "He that is t with me is against me." Some urch members have their roots on e side of the church wall and their ughs all hang over and drop the it on the world's side. It is not ly a question of where your roots e but where the boughs hang and e apples fall. In these days we nt more of clear, distinct, emphatic, ristly religion so that we do not ed to look into the church roll to d out whether a man is a Christian not.—THEODORE L. CUYLER.

Tuesday

ILY READING—John 17:1-13.
ILY TEXT—"*Which thou gavest me to* " (verse 4).

God places such a high estimate and rth upon the possibilities for each us that He has designed a plan for ery life. It was never the purpose God that any should move in a phazard, accidental manner through e. It is His purpose that every in- vidual shall fit into the plan and ttern which He has designed. The ans of God are many and varied. ey are not the same for any in- dividual life but are as varied as the leaves upon the trees and the lines upon the hands. There are no two leaves alike in all the world. There are no two hands having exactly the same lines. . . . Since the plans of God have such variation for each individual life, divine guidance becomes a necessity in order to find these many and varied plans. I cannot expect to find the plan of God for my life independent of His guidance.—J. C. MCPHEETERS.

Wednesday

DAILY READING—James 5:7-20.
DAILY TEXT—"*Pray one for another*" (verse 16).

The day was long, the burden I had borne
Seemed heavier than I could longer bear,
And then it lifted—but I did not know
Someone had knelt in prayer.
Had taken me to God that very hour,
And asked the easing of the load, and He,
In infinite compassion, had stooped down
And taken it from me.
We cannot tell how often as we pray
For some hurt one, bewildered and distressed,
The answer comes—but many times those hearts
Find sudden peace and rest.
Someone had prayed, and Faith, a reaching hand,
Took hold of God, and brought Him down that day!
So many, many hearts have need of prayer:
Oh, let us pray!

—GRACE NOLL CROWELL.

Thursday

DAILY READING—1 Peter 4:9-19.
DAILY TEXT—"*Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you*" (verse 12).

Some folk think that we Christians ought to be exempt from suffering and trial, but they forget that while we are not of the world we are in the world and bear the common burdens of all mankind, with the blessed difference that we have Christ to bear our burdens for us and with us. We are not to be upset or confused by our trials. Expect them and recognize in them an opportunity to show to the unbelieving world that God is able to deliver those who put their trust in Him. Remember Job and take courage! Such trials are to be received "with exceeding joy." What a high standard that sets! The believer is neither confused nor ashamed of his trial, but finds joy in it.—MOODY MONTHLY.

Friday

DAILY READING—Psalm 17.
DAILY TEXT—"*Hold up my goings in thy paths, that my footsteps slip not*" (verse 5).

David's walk with God had taught him at least one thing well—that if he, with all his human frailty, was to be kept from slipping and sliding in moral issues it must be done by none other than Almighty God. Life's paths were too fraught with temptation and danger for him to undertake to keep himself out of their pitfalls. A similar prayer is offered in Psalm 119:133, "Order my steps in thy word: and let not any iniquity have dominion over me." God has given sure and efficient directions in His inspired Word which, if a Christian takes seriously to heart, will keep his feet from the path of the destroyer or deliver them if they have accidentally fallen prey to such. God has given His Word as "a lamp unto my feet, and a light unto my path," declares the psalmist. All of which proves the supreme importance of becoming acquainted with the *Bible*, rather than things *about* the Bible.—PAMEH.

Saturday

DAILY READING—2 Corinthians 5:14-21.
DAILY TEXT—"*If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new*" (verse 17).

That which God calls *new* must be so indeed. For the Bible means what it says; as being, of all books, not only the most true in thought but the most accurate in speech. Great then and authentic must be that "new thing in the earth" which God creates, to which He calls us and which He brings about by such stupendous means and at such a cost. Most hateful also must that old life of ours be to Him, when in order to abolish it He delivers up His Son; and most dear must we be in His sight, when in order to rescue us from the old life and make us partakers of the new, He brings forth all the divine resources of love and power and wisdom to meet the exigencies of a case which must otherwise have been wholly desperate.—HORATIUS BONAR.

For only $2.00, less than four cents a week, you can send the Fourfold Gospel through the agency of THE ALLIANCE WEEKLY to the home and heart of a friend. (Foreign subscription $2.75.)

A Look at the Lesson

By REV. DON J. KENYON

For May 13, 1956

Preaching to the Gentiles

Acts 11:1-18

GOLDEN TEXT—*"Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him."*—Acts 10:34, 35.

DEVOTIONAL READING—Acts 10:34-43.

Introduction

The sloughing off of the binding effects of provincialism and narrow religious prejudice was the greatest impetus to Christian missions thus far seen in the Early Church. Persecution accounted for the much needed scattering of the Christians, but they took their views with them. This purging of their minds did not begin with a council but with a man. After Peter was taught the will of God he was able to convince the council, at least most of them. These crucial days in the development of the church are again administered by the Holy Spirit working through yielded human instruments (See Acts 11:12, 15). Had Peter not obeyed the Lord He doubtless would have turned to another channel. It is to his eternal credit that he became the historic channel of fulfilled prophecies, namely those that deal with God's choice of the Gentiles as recipients of His grace—the mystery hid from the ages.

I. The Prejudice Expressed (Acts 11:1-3)

(1) *Apostles and brethren . . . heard.* Differences of opinion can travel fast. Usually they travel much faster than good news. It is significant that the reaction comes from what is termed as the "circumcision." Luke's use of this term is probably due to his association with Paul. The apostles and the brethren were of the circumcision in the broadest use of the term, but the great division arose from the minority group (Acts 15:1; cf. Gal. 2:4). Paul uses the term "circumcision" to denote this group which plagues him for the greater part of his ministry. Here Peter is taking the brunt of the opposition.

(2) *Contended* (Greek, *divided judgment,* consequently a disputation). Doctrinal differences usually adopt the language of contention but Peter swung over to the countermethod of testimony. Who can gainsay what God has done?

(3) *Wentest in . . . didst eat.* Two forbidden practices for a devout Jew: (a) Association with the unclean Gentile. (b) Eating food which was ceremonially unclean. Thus Peter had twice polluted himself. Therefore the accusation against Peter was serious and required explanation.

II. The Explanation Offered (Acts 11:4-15)

(1) *Rehearsed . . . from the beginning.* Peter, knowing that this unprecedented action (see 10:28, 48) demanded a careful and detailed explanation, does not leave anything to chance.

(2) *Expounded it by order.* The very logic of his presentation would be weighed by these hair-splitting Jews. The burden of his apology lay in proving that he was merely an obedient servant of God. Peter did not initiate or surreptitiously plan this encounter. In fact, it will be explained, he resisted it.

(3) *In . . . Joppa praying.* Peter had gone to Joppa originally on a mission of mercy (9:36-40). He had decided to tarry there perhaps for some rest and meditation (9:43). It was while he was thus occupied that this unusual directive was given to him of God.

(4) *In a trance.* Knowing Peter's past actions it would be necessary for God to speak to him in a trance. God had to teach him repeatedly the same lesson (11:10). This repetition was not only for emphasis but so that Peter's initial rebellion to the idea (loathsome to him from childhood) might be overcome. The supernatural and persistent method of teaching Peter was carefully emphasized by him in his testimony. The logic of such emphasis is obvious.

(5) *And, behold, immediately.* The detail of the vision is enhanced by the timing by which God followed it up with the messengers from the house of Cornelius. These men were sent explicitly to Peter. The entire account is a testimony that Peter was simply one of the actors in a great divine drama.

(6) *The Spirit bade me go.* From this point on to the end of the account the validity of Peter's conduct rested solidly on his integrity. If Peter was telling the truth, these examiners would now have to assume that his conduct in question was simple obedience to the Holy Ghost. The genius of the whole account is the way in which all the facts coincide. It would be unlikely that such a story involving so many integrating facts and so many people could be a fabrication.

(7) *Words, whereby thou and all thy house.* This was a divinely announced choice in the elective purpose of God (see Acts 15:7 where Peter declares this) that it pleased God to save these people. So Calvary was not to become another strictly Jewish asset.

(8) *As I began to speak.* The Holy Spirit had done such a thorough ground work of preparation in this household that even Peter's sermon was not indispensable to the occasion. Neither are ours.

III. The Church United (Acts 11:16-18)

(1) *Then remembered I.* The Holy Spirit caps the climax in the thinking of Peter by recalling to his mind the words of his Lord (Acts 1:5). Those hectic days before Pentecost had become vague to Peter but now the Spirit does His work (John 14:26). The unity of the Church depended upon the thinking of its leaders. It was the Spirit of God Himself who undertook this delicate job of brain-washing this man whose leadership had here saved the day.

(2) *What was I?* This piercing question climaxes this straightforward apology. Just who is a man after all that he can withstand the purposes of God? God's will in missions is relentless and irresistible. He uses men who will submit to that will but sweeps over those who resist it (see Psa. 2:9; Rom. 9:22-24).

(3) *They held their peace.* A man convinced against his will is still of the same opinion. Although the "circumcision" were overruled by the passionate and overwhelming evidence of Peter's testimony they revived this issue (Acts 15:1) and kept it alive even after it was settled officially at the Jerusalem council. Judaism is not silenced as a militant minority in the Apostolic Age (21:20, 21) until after the crushing blow of the organized opposition at the destruction of Jerusalem in 70 A. D. Paul delivered the most effective blow against it in his Galatian epistle.

Spiritual Service

We learn a weighty lesson concerning the interior life from the history of Martha and Mary, Martha being the type of an active life, seeking to set forth its love of God by voluntary toil and effort; Mary the type of a contemplative life which seeks to abide in absolute stillness, waiting to receive an impulse from God only. The one all exterior life and action; the other all interior silence and rest.

Jesus told Martha that Mary had chosen "the better part." This answer will help us to check the restlessness and overactivity which are besetting hindrances to the spiritual life. It is not well to let ourselves be so absorbed in active works of charity as to hinder or stifle the inner life. Where God requires external works of us, we should strive to fulfill them without losing the spirit of interior calmness, doing all with recollection and in union with God.—JEAN NICOLAS GROU.

THE ALLIANCE FAMILY

(Continued from page 12)

te missionary reports from the fields. veral missionary candidates in whom pe Church has an active interest o participated in the convention.

A new feature of the convention was integration of the Midwest Inter- rsity Christian Fellowship Confer- e with the closing week end. The ular convention speakers and mis- naries participated in discussions and ve personal counsel. More than one ndred delegates came from nearby leges and universities and there was eager and intelligent response to missionary ministry. Joining the nvention for this feature and the ek-end ministry of the Word regard- missions was Rev. Jack F. Shep- rd, of the Missions Department of e St. Paul Bible Institute. Many of students and also the youth of pe Church surrendered themselves ly to God for foreign missionary vice. During the convention many fessed salvation.

A significant index of the missionary mmitment of this pastor, Rev. Russell Kauffman, and his congregation is record pledge made for missions. ith a membership of 286 and an erage attendance on Sunday morn- gs of 300, the amount of $82,000 ggests great sacrifice on the part many. One outstanding example of s is seen in the pledge of $5,000 hich represents one-half of the in- me of a young couple with four ildren. For every 34 cents spent in local church program Hope Church sending 68 cents to the foreign mis- n field. This astounding program soundly based on an intelligent, nest ministry of prayer.

w Alliance Work in Florida

new Alliance work has been started Winter Haven, Fla., and is under leadership of Rev. J. A. Schmidt, eran pastor with more than thirty- years' experience. The pastor uld appreciate receiving the names d addresses of any Alliance families o have moved into that area. Kindly ward same to him at P. O. Box 454, nter Haven, Fla.

nday School Tour in Western District

elve Sunday school seminars were d in as many different cities from urch 5 to 15 in the Western District der the direction of Rev. H. D. lmes, of Fremont, Nebr., District nday school secretary. Others who rticipated in the tour were Miss vis Anderson, National Sunday hool Secretary; Mrs. Alice Straub, resenting William H. Dietz, Inc., Chicago, Ill., and Rev. Richard Lud- gson, associate pastor of the Simp- n Memorial Church, St. Paul, Minn. each of the twelve cities chosen as ters, a number of delegates gathered m other churches of the area for ninar periods which began at 2:00 P. M. and continued till 9:30 P. M.

The program was varied in content and presentation and included panel discussions on attendance building and growth, and sessions on the home department, vacation Bible school, worship programs, leadership training, etc. There were also departmental workshops and discussions on the standard Sunday school.

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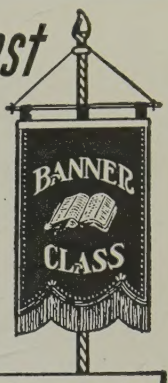

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A Bible Camp for Azul

Loading up for the Bible camp

LAUNCHING a gospel camp for boys and girls in Azul, Argentina, met with many obstacles, yet it was literally true that God "maketh the storm a calm."

First a permit for the camp was secured. A commodious hall and grounds belonging to a rural society were loaned, and the local press and radio gave free publicity. Because the small bus owned by the Azul church was not large enough to transport the boys and girls each day from the city a bigger bus was also rented. When all the preparations were made the workers toured the city with a loudspeaker, inviting the boys and girls. Mothers were also invited to attend with their children. Three hundred responded—boys, girls, mothers and even some fathers!

One morning the Sunday school superintendent reported that the big bus was broken down and no other was available. At that moment a large green furniture truck stopped at a nearby shop. Responding to the appeal made to him the owner said to his son, "Put gasoline in the tank and round up the gospel children for their camp." And to the missionary he said, "With pleasure, and without charge."

Many who did not even know the meaning of the word "Bible" when the camp began came to know the Christ of the Bible before the close. On Sunday night, after the first week of camp, the people were invited to attend a meeting in the plaza in the center of the city. The boys and girls sang choruses, and then an illustrated lesson was followed by a brief gospel message. The priest, who had denounced the camp in Mass that very morning, walked by several times.

There was not room for all who wished to attend the closing service in the church. Young Azul Christians are doing follow-up work and need prayer for wisdom. And newly converted young people will suffer ridicule and persecution for their stand for Christ. We should pray that they stand steadfast.

THE CHRISTIAN AND MISSIONARY ALLIANCE
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